

# ❖THE❖ ❖CONVERTED CATHOLIC.❖

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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## THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of  
Roman Catholics and their conversion  
to Evangelical Christianity.

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## EDITORIAL NOTES.

IN THE SEVENTH VERSE OF PSALM 40 we read, "In the volume of the book it is written of me." Martin Luther asks, "What Book and what Person?" His reply should not be forgotten by the modern theologians who compare the Bible to the Roman mass book. "There is only one Book—Scripture," says Luther, "and only one Person—Jesus Christ." When learned men and professors of theology affirm that the Scriptures contain errors that cannot be explained away, to be logical they should substitute "the Church" for the Person Christ. That is what the Roman Church has done.

IT WILL BE JOYFUL NEWS TO THE READERS OF THE CONVERTED CATHOLIC to learn that a building has been secured for the Reformed Catholic work, and that this number of the magazine is issued from the Mission house. As soon as the necessary alterations can be made the first or parlor floor will be turned into a chapel, where services will be held regularly. The first payment of

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\$10,000 on the building has been contributed almost exclusively by the readers of THE CONVERTED CATHOLIC, and we believe the amount necessary for the alterations and furniture of the chapel, about \$750, for seats, organ, reading desk, etc., will also come from them. To all our kind and generous friends whom we may not be able to reach by personal letter, we now tender our grateful thanks.

OUR LEARNED, WISE AND WITTY CONTRIBUTOR, Rev. John Lee, pastor of the Methodist Episcopal Church, Lockport, Ill., has placed Cardinal Gibbons and his "official organ," the Baltimore *Catholic Mirror*, in an awkward position. The Cardinal cannot defend the Papal infallibility of 1870 and 1891, which the authorized text books of the Roman Catholic Church declared in 1854 to be "a Protestant invention." The Pope was declared to be personally infallible by the Vatican Council in 1870, while Archbishop Hughes and other Roman Catholic prelates in this country and Europe had given their official endorsement to the statement in Father Keenan's controversial Catechism: "Q. Must not Catholics believe the Pope in himself to be infallible? A. This is a Protestant invention; it is no article of the Catholic faith?"

WE HOPE MR. LEE'S RECENT ARTICLES in THE CONVERTED CATHOLIC will be published in pamphlet form. They are the best answer to Cardinal Gibbons' book that has appeared in any publication. If our readers would order sufficient copies to defray the cost of such a pamphlet we would issue it from this office.

OUR READERS WHO HAVE BEEN INSTRUCTED and pleased by the Rev. John Lee's brilliant contributions to our pages will sympathize with him and Mrs. Lee in the death of their first born, a lovely girl of six years, whom the Lord recently called into His presence to remain with Him forevermore and realize the fulness of His love for little children.

AN ASSOCIATION OF LADIES HAS BEEN organized at Washington, D. C., for the purpose of erecting a statue in bronze as a memorial to the late General Francis E. Spinner, who had been for twenty years United States treasurer. General Spinner was the son of a Roman Catholic priest who renounced the faith of Rome and became a minister of the Reformed Church in New York State. All through his long and honored career General Spinner was a consistent Protestant who never thought it necessary to bow and cringe before the Roman Catholic vote to attain success as a politician.

THERE ARE NOT MANY AMERICAN POLITICIANS like General Spinner in this generation. But the day will come when public men in the United States must decide between the arrogant assumptions of the Roman Church and the preservation of the institutions that guarantee liberty and equal rights to all citizens. Rome says the State must be subject to the Church, and the institutions of the State must be under Church control. This is now practically the case in small communities where the Roman Catholic voters are in a majority. Give them a decisive vote where parties are nearly equally

divided and we shall have Rome rule in the general government of the United States, as we have now in New York City. The conversion of the Roman Catholics in the United States is an easier solution of this problem than the shedding of blood in a religious war.

IN THE VERY ABLE ADDRESS FOR THE Evangelical Alliance meeting at Florence, Italy, Dr. Schaff, says the Reformation kindled an unbounded enthusiasm for primitive Christianity. A little of that enthusiasm would not be out of place in our day. Primitive Christianity means the religion of Christ, and those whom He first called to follow Him. He is calling men and women to-day to serve Him even as He called the early disciples.

THE ARRAY OF FACTS PRESENTED THIS month in the "Converts from Rome" department will cause dismay in the ranks of the Roman Catholic editors who pretend to be ignorant of this great movement that is spreading throughout the world. Converted Catholics will thank God and take courage when they see so many of their brethren following their example, and Christian workers among the Roman Catholics will be strengthened in their labors when such evidences of successful effort are presented to them.

THERE MAY NOT BE MANY RICH, GREAT powerful among these converts, but their souls are so precious that God sent His Son into the world to save them as well as the great ones of the earth. And yet many learned and wise men may be counted among recent converts from Rome.

REV. HENRY BELTING WHO, FOR THE last four years has been pastor of St. Paul's Methodist Episcopal Church at Ocean Grove, N. J., has been transferred by the New Jersey Conference to Clayton, N. J. For the last twenty years Mr. Belting has been one of the most honored and most successful ministers of his Conference. He is a converted Catholic.

ANOTHER MEMBER OF THE NEW JERSEY Conference who is also a converted Catholic is Rev. Thomas Hanlon, D. D., president of Pennington Seminary. During the last session of the Conference Dr. Hanlon had the happiness of celebrating the fiftieth anniversary of the foundation of the seminary.

THE PROTESTANT EPISCOPAL BISHOP of Tuam, Ireland, Dr. O'Sullivan, is a convert from Rome who is naturally interested in the conversion of his brethren according to the flesh. As we referred to Bishop O'Sullivan's early life and conversion in a previous issue of THE CONVERTED CATHOLIC, we have only to add that since his elevation to the Episcopate he is taking a leading part in the work of the Church of Ireland. Another distinguished convert from Rome in Ireland is Canon O'Connor, who we hope will soon be a bishop.

WE HAVE RECEIVED FROM THE Imperial Photograph Galleries of F. Gutekunst, 712 Arch street, Philadelphia, a panel photographic likeness of the late Dr. Howard Crosby, which is a beautiful work of art and a living souvenir of the great citizen and distinguished minister of God. We commend this picture of the best friend we had in New York to our readers who may desire to possess a likeness of him.

## A CHURCH AND HOME FOR CHRIST'S MISSION.

**A** Mission building has been secured at 142 West Twenty-first street, New York, for the work of evangelization of the Roman Catholics, which Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting in New York for the last twelve years. The building is only two squares from Masonic Temple where Mr. O'Connor has been preaching. It is well adapted for lectures and conferences on the various subjects connected with Romanism, besides the regular Sabbath services and prayer meetings for the congregation of converted Catholics that Mr. O'Connor has gathered around him. As is well known his work is wholly evangelical, and has the sympathy of the various evangelical churches, while not formally united with or sustained by any of them. The cost of the building is \$27,000. A first payment of \$10,000 has been made. Another payment of \$5,000 must be made next October. To meet this there is a legacy of \$3,000, bequeathed by a member of Dr. John Hall's Church, which will be available the first of November. It is confidently expected that Christians of all denominations who are interested in this work will help to make up the balance of \$2,000 before next November. The remainder of the purchase money can remain on mortgage at 4½ per cent.

A Board of Trustees for this work has been organized and incorporated under the title of "Christ's Mission," composed of the following gentlemen: John Curry, an Elder in the Thirty-fourth Street Presbyterian Church; Wm. Campbell, an Elder in Dr. John

Hall's Church; Andrew Neil of the Charles Street United Presbyterian Church; Rev. J. Stanly D'Orsay, of the New York East Conference of the Methodist Episcopal Church, and Bible House architect; Rev. James A. O'Connor, pastor of the Reformed Catholic Congregation.

Mr. Curry is the President of the Society; Mrs. William Campbell, 36 West Eighteenth street, the Treasurer, and Rev. James A. O'Connor the Secretary. Mr. O'Connor has taken up his residence in the Mission building, where he has accomodation also for such priests as desire to leave the Church of Rome on religious grounds. In the past years he has welcomed many such priests and sent them to various Protestant seminaries to prepare for the Gospel ministry. From the Mission house he will also continue to publish his monthly magazine, *THE CONVERTED CATHOLIC*. All communications in references to the work can be addressed to 142 West Twenty-first street, New York.

## CONGRATULATIONS.

We could fill several issues of the magazine with the congratulatory letters that have come to us since securing this central house for our mission, but this month we find room only for the following from the beloved Evangelist who has done so much for this work:

MANCHESTER, MASS., May 5, 1891.

MY DEAR BROTHER O'CONNOR:

Permit me to congratulate you in finding at last an ark of rest for your weary wings. I hope it may prove an ark of salvation to very many souls. My wife's father, Mr. Alfred Annable, requests me to send you the enclosed

\$5 towards the expense of the mission. I know at this crisis every little help will be appreciated, and I heartily wish every reader of your magazine would now make "a long pull, a strong pull, and a pull all together," in order to relieve you of every embarrassing care, and keep your mind free for writing and preaching the glad tidings of grace to all. I am glad you are kept from chasing after *rich* men. If the Lord so directs they will come to you. Trust in Him who cares for His own work, and continue to love the *poor* and serve them. I pity the rich Christians who must be bored to death by every pious beggar. They should be allowed freedom to dispense their gifts, and I praise you that you go on with your work with an *upward* look. How else shall you be kept in peace? If all your poor friends, and rich friends, once see the immense importance of your noiseless, yet successful mission, they will heartily respond to its needs.

In best bonds,

Geo. C. NEEDHAM.

### Ridiculing the Bible.

Professor Briggs of Union Theological Seminary, New York, is on trial before his Presbytery for such language as the following :

"We are accustomed to attach superstition to the Roman Catholic Mariolatry, Hagiolatry, and the use of images and pictures and other external things in worship. But superstition is no less superstition, if it take the form of Bibliolatry. It may be all the worse if it concentrate itself on this one thing. But the Bible has no halo enclosing it, and there is no halo enclosing it. It will not stop a

bullet any better than a mass-book. It will not keep off evil spirits any better than a cross. It will not guard a home from fire half so well as holy water."

Such ridicule of God's holy Word by one of its professed teachers is debasing and harmful. It is not reverent nor respectful. The Bible is not material but spiritual; its mission is not to stop bullets or quench fire, but to teach the ignorant and uplift the fallen, and to promote honor and honesty among men.

### OUT OF SCHOOL.

Many young people will soon be released from the needful drudgery of school study. Vacation is good, but must not be abused. Idleness is a vice; industry is a blessing. We desire to help the young friends of THE CONVERTED CATHOLIC by giving them congenial employment, and an opportunity to make a little pocket money.

To any one securing ten subscribers for this magnificent from May to December at fifty cents each, I will send free the magazine book "C. H. Spurgeon, His Life and Labors," by Rev. Geo C. Needham. The book sells for \$3.50. It will be easy to find a customer for it. For every ten additional subscribers, I will send an extra copy. How to do it? First:—secure your subscribers and remit to me \$5.00. Then I will mail this beautiful book. If you prefer to keep it for your own library it will be a treasure well worth possessing, but if you prefer to sell it, you need but exhibit it among your friends. For every \$5.00 sent to me I will give ten copies of the magazine for the next six months and one copy of the book. Who will respond?

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 CONVERTS FROM ROME.
 

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THE correspondent who sent us the long list of names of converts from Rome that appeared in the April issue, writes again with another good roll of honor:

—, N. Y., April 13, 1891.

DEAR SIR:—I have again the pleasure to submit to you the names of a few more converts from Romish bondage, darkness and superstition. They have all bid Romanism good-bye forever, and are now patriotic American citizens: W. D., Attorney at law; H. McK., T. G., Mrs. C. N. H., a Spanish lady and her four children, Mrs. N. S., J. M., a policeman, W. M., a real estate agent, who has also five relatives who are converts. The following people who reside in — are also converts: J. F., R. S., and three out of five daughters; J. G., a slater, and the old man in charge of B.'s cement works.

I have just received a letter from a brother of mine at Odessa, Russia. In it he states that at a place called Jassy in Roumania, a whole Roman Catholic congregation of about 900 members left the Church in a body and organized an independant church.

On March 31 I attended the third annual meeting of the Brooklyn Auxiliary of the Angelini Missionary Society of America, which was held at the Lafayette Avenue Presbyterian Church. This society, which I presume you know all about, was organized about three years ago by the Rev. Luigi Angelini, a converted Roman Catholic priest, in order to secure funds to aid the Free Evangelical Church of Italy. The branch at Leghorn, one of the

speakers said, has made over 360 converts from Popery.

I might also mention that I dropped into a meeting of the Salvation Army recently, just out of curiosity, and there I heard three young women and a man testify that they were once servants of the Pope and Satan.

After the meeting, in conversation with one of the leading officers, I was informed that as near as they could calculate the Army has made between 50,000 and 60,000 converts from the Papal Church throughout the world.

There is hardly a Protestant church in this vicinity where I do not often recognize people who once claimed to be subjects of the Pope now regularly attending the services.

All this looks healthy, and the day is rapidly advancing when the Church of the Inquisition will have vanished into paganism whence it came, and the earth be cleansed of its superstitions. May God hasten the time!

A. E. W.

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 CONVERTS IN SCOTLAND.
 

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The Rev. John Sturrock, secretary of the Scottish Reformation Society and editor of the excellent Protestant monthly the Glasgow *Bulwark*, is greatly interested in the conversion of Roman Catholics. In the April *Bulwark* he exhorted the churches in Scotland to take more interest in this work, and said that notwithstanding the present indifference, many more Roman Catholics were quietly leaving the communion of the Church of Rome than was generally supposed. He referred to the fact that one church (Presbyterian, we presume) in Glasgow had recently admitted at one time

six who had been Roman Catholics.

In the May *Bulwark* Editor Sturrock returns to the subject and says: "Since April we have learned that another church in a densely populated working class locality, lately added no less than sixty to its roll who had been Roman Catholics. All this is very encouraging, and shows that the 'leakage' from their ranks which Roman Catholic ecclesiastics are crying out so much about at present, is not without foundation."

We hope our good friend will continue his inquiries for converts from Rome. He will be surprised and delighted to learn how numerous they are in all the churches. Many converts follow Mr. Moody's advice to keep quiet and not provoke the hostility of the priests. But we exhort the converts from Rome and sin to stand up and be counted on the Lord's side. Let our good Mr. Moody turn his attention to the priests and exhort them to keep quiet and not persecute those who renounce the false religion of the Pope and his priests to become the children of God.

#### GOOD NEWS FROM FRANCE.

The London *Daily News*, April 15, 1891, published the details of a remarkable movement in a French village where half of the inhabitants renounced Romanism and embraced Protestantism. It says:

"At Monteynard, a village near La Mure, district town of the Department of Isere, France, the parish priest, who lived openly with a family of his own, including several children, was recently suspended by the Bishop of Grenoble, a measure which aroused great discontent in the village. The newly appointed priest on attempting to take

possession of the church was received with a volley of stones, and half the village, more or less, to show their displeasure, have embraced Protestantism. The converts have petitioned the Prefect to allow them to hold services of the Reformed Church in the schoolroom until they have a church of their own. Their request, says our Paris correspondent, will probably be granted, as Protestant and Catholic churches are in France on a footing of absolute equality, both in fact being supported by the State. The unfrocked priest of Monteynard was exceedingly popular in the country; and as he had been a medical student he was often able to heal those among the poor who were sick. Some twenty years ago a village in the Creuse turned Protestant, the tyranny of a parish priest being the immediate cause. One or two similar cases have probably occurred within this period."

#### THE WORK IN NEW ENGLAND.

Rev. Mr. Cote continues at the head of the French Congregational work in New England, a bishop without the title, visiting the churches and establishing new ones in various cities as the way opens.

The Church in Lowell is in a flourishing condition, and Rev. J. Allard, Father Chiniquy's nephew, is very successful in his pastoral labors in Fall River.

Rev. T. Leveque, the converted Catholic who made his first declaration of change of faith at the Reformed Catholic services in Masonic Temple, New York, has succeeded Rev. Louis N. Beaudry at Worcester, Mass. Mr. Beaudry has opened a mission for the French in Chicago.

Rev. Mr. Paradis has large congre-



gations in his church at Springfield, Mass., and reports constant accessions to the membership. All these brethren, besides the other French Canadian pastors in New England, such as Rev. Thomas Dorion, of Manchester, N. H., Rev. N. Gregorie, etc., had been Roman Catholics, and their labors are now devoted to the evangelization of their former co-religionists.

#### THE WORK IN SPAIN.

A good beginning for mission work among the spaniards has been made in New York City. Spain once crushed out all forms of Protestant Christianity, says a contemporary, but to day Irish, Scotch and German Presbyterians have established their missions in various places and have reason for encouragement. Religious meetings and schools are maintained in 115 places. The missionary workers number fifty, twenty-two being men and twenty-eight women. Besides there are thirty-seven natives pastors and thirty-nine evangelists. There are also seventy-four male and eighty two female teachers, having under their charge 4,880 pupils in 119 day schools. In the Spanish Evangelical Churches there is a membership of 3,516, while the attendance upon religious places is placed at 9,220. Considering the peculiar character of the field, these figures speak volumes. Many of the converts emigrate to South America, yet their places are filled by fresh accessions from Romanism.

#### PROTESTANT INFLUENCE IN FRANCE.

The London *News* in its issue of April 16, refers to Protestant influence in France as follows:

"The Gard is the most Protestant department of France, one quarter of the entire Protestant population of the

Republic living there. A Paris correspondent says: The census of the department for 1891, shows that out of 411,000 inhabitants 302,000 are Catholics and 108,500 Protestants, the rest being Jews. The Protestants in the whole of France form only about 1½ per cent. of the entire population. What is not known, however, is the overwhelming influence of the Protestant element. A writer, who signs himself a Nimois Catholic, writes to the *Univers* pointing out that the three Senators of the Gard are all Protestants. At the last general elections in 1889, out of six Republican candidates five were Protestants, out of the six Deputies who sat in the previous Chamber five were Protestants, the sixth being a Jew. The County Council contains 23 Protestants and 17 Catholics. The seven members of the Nimes Board of Hospitals are all Protestants, three out of the four inspectors of health are Protestants, as well as the four chairmen of the Councils of Hygiene in the four districts of the Department. The Protestants also claim 9 out of 12 head mistresses of the City Girls' Schools, 11 members of the Chamber of Commerce out of 12, and 95 out of 120 excisemen. At the last Agricultural Show the Protestant exhibitors carried away 44 out of 52 prizes, including the chief one. Twenty-nine out of forty Justices of the Peace in the department are Protestants. In 1889, when Monsignor Besson, the Bishop, died, the Government appointed a Protestant notary as trustee of his estate. The Catholics denounce this as intolerable oppression. But the truth is that the Protestants are as a rule highly educated, while the Catholic peasants are utterly illiterate."



## THE GREAT ROMAN REBELLION IN INDIA.

BY WALLACE J. GLADWIN, EDITOR OF THE "WATCHMAN," BOMBAY, INDIA.

TEN THOUSAND SOULS SECEDE FROM ROME—FEUDS AND FIGHTINGS IN THE SO-CALLED UNITED CHURCH—A BISHOP CALLS ON OUR CORRESPONDENT—WHAT CAN WESTERN CHRISTIANS DO IN THIS IMPORTANT CRISIS IN INDIA?

BEFORE me lies a pamphlet entitled:—"The Church Militant in Ceylon and in India, *Audi Alteram Partem*. By a Catholic; Ceylon, Colombo, December, 1888." I was in Colombo at that date, and met Dr. Pinto, the delegate to Portugal and Rome, who is one of the chief leaders in this remarkable secession from Rome. On my return from America I met Bishop Alvares, the head of the movement. From my personal acquaintance with these leaders, from the publications of both sides, and from my observations among Padroadists, Propagandists and Syrians, I can give some accurate information as to this great religious revolution.

1. THE PADROADISTS (pro-pod-ro-e-odd-ists). The pamphlet says: "The Catholic religion and western civilization were first brought to the East by Portuguese, who, by their heroic deeds and martyrdom in many cases, gave to the Church of Rome hundreds of thousands of converts all over Asia. History is clear and positive on this point. For these favors done to the Church the Popes granted to the Portuguese monarchs the right of patronage over the Eastern Church." This immense jurisdiction meant thousands of comfortable positions for Portuguese priests and officials, for the State and Church mutually helped each other's cause, and shared the spoils. The many thousands of descendants of those original converts are called "Indo-Portuguese," and are usually

the most bigoted and blind Romanists. They abound along the western coast of India and in Ceylon.

2. THE PROPAGANDISTS. "The *Congregatio de Propaganda Fide* was instituted in Rome in 1627, with the object of sending bishops and priests to propagate the Catholic faith in pagan countries." It was doubtless a part of the great scheme of the Jesuits for conquering the whole world to the power of the Pope. In 1636 the famous and infamous "Oath of Secresy" was promulgated in the Order of Jesuits. In 1637 the Propagandist bishops and priests were sent to India. Then commenced the—

3. TWO HUNDRED YEARS' WAR. The Portuguese resented the encroachment upon their preserves. In 1677 "the learned and saintly Archbishop of Braga" was sent as delegate of Portugal to Rome. In his long and strong appeal to the Pope such charges as the following occur: The Propagandists "violate our rights and blacken the authority of our king, they disturb the peace in the State of India, and usurp the limits assigned to us by the Holy See." He says they were neither upright nor honest men, etc. etc.

Such were the charges of an archbishop in 1677, and the pamphlet before me, printed 211 years after (1888), describes the Propaganda priests in even stronger terms. It says: "They perjured and they lied; they assaulted churches and they desecrated graves; they falsified documents and they re-

belled against lawful authorities; they perpetrated every imaginable iniquity to the disgrace of the religion of Jesus the meek."

Mark you, this is a quarrel that has been going on inside the Roman Catholic Church all these two centuries. Boasted unity—what a sham! Let us have a little more of the Padroadists' opinions of their Italian Roman brethren. They say that "Several newspapers, books, pamphlets and other publications in India have from time to time laid bare some of the Propaganda doings, all having given up the task as too tediously nauseating; for there is nothing almost which these propagators have not stooped to do, from the smallest peccadillo down to the making of sham miracles!" It was only a few years back that "his lordship" Leo Meurin, a Jesuit Vicar Apostolic of Bombay and Bishop of Ascalon, attempted a miracle by suspending a statue of the blessed mother of God at Chandol, Bombay, by means of a rope fastened to the backbone of the image and getting the latter to move up and down at his command in the church! Providence undertook to unmask the hero, for at the moment the miracle was being performed before a large crowd to prove to them that the "Padroadists were a lot of schismatics, the rope gave way and the statue fell to the ground, and was shattered into pieces amidst the confusion of the preacher and the parishioners!"

We cannot follow them through even an index of this tedious internal conflict. It was carried on as only Papists make war. See the book of Revelation *passim*. Here is an open charge that Cardinal Fournon "was

killed by the Jesuits in China," and a strong hint that other leaders were murdered.

The Pope sent out Concordats and Commissioners. The Propagandists fought as tigers or as vipers as occasion required. In 1833 they even petitioned the British Government—"a secular Protestant power"—against their Portuguese co-religionists.

4. THE CRISIS came in 1888. Dr. Sisboa Pinto, having visited Portugal and Rome as a delegate of the Padroadists, and finding the Papal throne so fully in the hands of the Jesuits that nothing short of a blind, slavish submission could ever secure peace, the Portuguese to the number of about 10,000 revolted from the Papacy. Not having sufficient light and grace to come out into the New Testament independency, they joined an Eastern Church.

5. THE SYRIAN CHURCH. With its Patriarch at Antioch in Syria, the Syrian Church has had a strong chain of churches in South India for centuries. I visited them in 1889, just before I sailed for America. One church, they told me, was 400 years old. They are better than the Romanists in some points, though still in dull twilight as to saving truth.

6. THE POSITION of the Indo-Portuguese is most interesting. From my conversations with Dr. S. Pinto and Bishop A. F. Alvares, as well as from their publications, I feel that this revolution among the Romanists of India is very important to the cause of saving truth, and ought to be improved by special activity on the part of the people of God. See these 10,000 souls groping their way out of deep midnight into vague twilight—out of

Egyptian bondage into wilderness wanderings. Who will help to guide them out into the light of grace and the Canaan of free and full salvation?

7. WHAT CAN BE DONE? India is said to have a million and a half of Roman Catholics, and as far as I know there is not one Protestant missionary at work specially for their salvation. Who will "come up to the help of the Lord against the mighty" dragon of Rome? First—we need a large supply of Scriptures to send among these people. Especially are small portions needed (to sell at one or two cents each), Scripture leaflets to be given out freely, wall texts for posting and text cards for the young, etc. These should be in Portuguese chiefly, followed by many in Marathi, Canarese, Malayalam, Tamil and Singhalese. Second—some special mission workers are needed for these people. They are following an apostate Christianity which has degenerated into heathenism. Romanism is terribly in the way of the true conversion of souls in India. For years I have been circulating books and tracts against Romanism; but that is not enough. The Romanists need evangelizing. They need the personal labors of consecrated, careful and spiritual workers. "Who then is willing to consecrate his service this day unto the Lord" for this line of work in India? Third—earnest prayer is needed that workers and means may be specially available in this great work for souls.

A learned ex-novice of the Benedictines came to my office a few days ago. I pleaded with him as to personal salvation, pointing him to present experimental salvation in Christ. Since that he gave his heart to Christ in his

room alone, and has twice publicly testified. He has written his experience of salvation, and it is to appear in the April number of the *India Watchman*.

Pray, dear friends, pray and work that many more may turn from darkness to light and from Satan to Christ the Saviour.

### Not All Roman Catholics.

The impression seems to prevail that all the members of the late Father Hecker's family became Roman Catholics. Such is not the case. One of his brothers was an Episcopal clergyman, of whom a well-informed writer says in an article on "Ritualism" in the *New York Sun*, March 29, 1891:

"The first church in this city which had distinctively the reputation for ritualistic practices was a missionary chapel over a stable in Madison street, conducted by the Rev. John Hecker, a brother of Father Hecker, about 1857. What induced Father Hecker to enter the Roman Catholic Church merely made his brother a High Churchman. At this day Mr. Hecker would not be considered much of a Ritualist. He had candles on the altar, the clergy wore some of the vestments peculiar to Ritualism, and the Gregorian chant formed the musical feature, but the service was by no means so ornate as it is in nearly a dozen metropolitan churches of to-day. It created commotion because it was the first in the field."

### CHANGE OF ADDRESS.

In communicating with us subscribers will please notice the change of address from 72 Bible House to 142 West Twenty-first st., New York.

## CONVERT THE IMMIGRANTS.

**L**AST month we published the official statement of immigration for the first quarter of this year. The figures were 67,876, and a large majority of the immigrants were from Roman Catholic countries.

During the month of April the immigration authorities report that a total of 60,449 immigrants were landed at the Barge Office, New York, besides those that were landed at other ports. The number for the same period in 1890 was 49,084. The arrivals for April were the largest known in any one month since 1882.

Political parties will be anxious to secure votes for their side from this mass of immigrants, political economists and other publicists and capitalists will desire to see them Americanized, and Christians will pray that they may become children of God. But while the men of this world will spare no pains to get their ideas of good citizenship into the heads of these immigrants, the people of God and the churches should not neglect the opportunity of making them citizens of the heavenly kingdom. The hand of God can be seen directing this great movement of peoples from the older countries of the world where religion is subject to State control and Papal rule to this new world where the word of God has free course. The glad tidings of salvation for all mankind through Jesus Christ alone has not been preached by Popes or priests to the common people, the class that constitutes the bulk of this immigration. It should be preached to them here where there is no govern-

ment interference with religious belief and where the priesthood has not yet obtained power to coerce men to their way of thinking or punish them for exercising the freedom that citizens of our Republic should enjoy. There is no more important work before the American churches to day than that of evangelizing the Roman Catholics. It is a difficult work, but it can be done. Many are deterred from attempting it because the efforts put forth do not bear as much fruit as could be desired. This is true of all missions. But there cannot be fruit without labor, or a harvest without seed sowing; and wherever the seed of the Gospel has been sown the history of Christianity tells us an abundant harvest has followed. Wherever there has been failure in the work for the conversion of Roman Catholics, the fault can generally be found in the methods pursued. The Roman Catholics cannot be turned from their ways by denunciation or abuse any more than the Chinese or the Africans. The Papal power and the system that upholds it cannot be too severely condemned by public speakers and writers, but the people who are deceived and deluded by that system should be pitied, even as the blind, and led into the knowledge of the truth that has made Protestants good Christians and good citizens. The social condition of the great mass of the Roman Catholics in the United States precludes their admission to many of the churches, but they could be invited to special services in the churches, and missionary meetings could be held to which they would be welcome. In this

matter, as in so many others, where there is a will there is a way.

One thing is certain, if the Roman Catholics continue to increase in this country for the next quarter of a century in proportion to the growth of their numbers and influence for the last twenty-five years, they will be such a formidable power that their demands for supremacy cannot be resisted. Each succeeding general election since the civil war has demonstrated the power of Rome in the Republic. Politicians believe that Mr. Blaine lost the Presidency because of Dr. Burchard's fondness for alliteration. Do not say a word against Rome until after the election, is the warning posted up in many a newspaper office in the United States during a Presidential campaign. While the politicians are canvassing for votes the bishops and priests may say and do what they please in reference to the public schools and our other institutions that promote freedom, and they are free from criticism.

The balance of power will soon be in the hands of the Roman Catholics, who generally vote as the bishops and priest direct, and the latter consider only the interests of their Church in all the important affairs of life. Every bishop and priest must not only obey the Pope of Rome, but if ambitions and desirous of advancement must be zealous to anticipate his wishes.

#### Luther Honored.

A grand ceremony took place in Berlin, April 18, 1891. Five new flags and three new standards were consecrated in the presence of the Emperor of Germany and a distinguished party, who afterwards attend-

ed the laying of the foundation-stone of the new Luther Church. This was followed by a banquet at which the Emperor delivered an address, when he referred to the many occasions on which the 18th of April had been associated with important events: "If I speak to-day in the name of our entire country, I do so in remembrance that over three hundred years ago, on the 18th of April, 1521, the brave monk of Wittenberg spoke his great words at Worms, when he said, 'Here I stand. I cannot do otherwise; so God help me. Amen.' The first person who showed an interest in the dauntless monk there was the warrior George Frundsberg, who called out to Luther, 'Little monk! You are taking a hard road.' But God blessed this road of his for the weal of our people." After naming other instances, Emperor William added: "We live in serious times, and hard trials may be before us in coming years, but I remind you of the words delivered by my late grandfather in the presence of his officers at Coblenz, when he said, 'There are the gentlemen on whom I can rely.' That is my belief and confidence too. Whatever may come, we will hold our colors and our traditions high, mindful of the words of Albert Achilles [of Brandenburg]. 'I know no more respectable place to die than in the midst of my enemies.'"

#### "HEAR THE OTHER SIDE."

Father Connellan's romantic experience in withdrawing from the Church of Rome and his remarkable conversion have been published in a pamphlet with the above title. It can be sent from this office for 25 cents.

## PADDY AND THE SHILLING

BY REV. GEO. C. NEEDHAM.

**A**T the close of a Gospel service in the city of Liverpool a number of persons had remained as anxious inquirers after salvation in order that I may counsel them and pray with them. Among these was a very haggard looking, poverty-stricken Irish Roman Catholic. He evidently tarried with the hope of receiving material help, for though a superstitious Catholic fears the prayers and the preaching of the Protestant, he finds a little Protestant money just as potential for a loaf of bread or a glass of whiskey as a coin from the Pope himself, even with the blessing of his holiness upon it.

Seating myself by his side I soon discovered, through a conversation with him, that he was entirely ignorant of the Gospel which I had been preaching. Having won his confidence, very soon we became engaged in questions and answers of a most interesting nature. As I reminded him of the sufferings of our Lord, the redemption which He procured for us, and the blessings of salvation bestowed freely upon all who believe, I observed tears gather in his eyes, his demeanor, meanwhile, betokening interest in the subject under discussion. But although apparently affected, he failed to understand how salvation could be appropriated through faith. I quoted Scripture, and used argument with illustration, in order to enlighten him on this one essential point, yet without purpose. Finally I said to him, "You know what a gift is; you know how soon a gift is transferred from the giver to the re-

ceiver; you know that when a gift is offered, and I reach out my hand for it, it becomes mine. It is only a moment of time after the gift is offered, when I become the owner of something which I never had previously, and at no cost to myself."

He still shook his head, as if not understanding what seemed exceedingly simple. Making it still more personal, I added, "You are poor?"

He replied, "Yes, sir, very poor."

"Well, suppose I should offer you a shilling; how long before that shilling would become yours—if I should offer you the money, what would you do in order to receive it?"

"Why," said he, "I should reach out my hand for it."

"*And how long before it would become yours?*"

Now here was my mistake. I had diverted his mind from the spiritual to the material; and present, physical need was more to him than forgiveness of sins. Forgetting for the time being the question of his soul and its salvation, and seeing a chance for good begging, he looked at me with a peculiarly innocent expression, and, scratching his head, said, with apparent perplexity, "*Sure, how can I tell, sir, till you would first try me?*"

I saw in an instant that if I failed to make my illustration practical I would lose my inquirer. Therefore, remarking to him, "You have taken the advantage of me; nevertheless, now I offer you a shilling. It is my shilling; you have not earned it; you do not deserve it; I am not compelled to give it to you; yet I give it to you freely;" and, handing him the money, which he immediately appropriated, I said, "How long did it



take you to make that shilling your own?"

"Why, thin," said he, "not a single moment; and I am shure I am very much obliged to you, for indade I sorely needed it."

I then continued to enforce my illustration, and showed him that in just the same way, and in the same proportion of time, the needy sinner receives God's salvation through the Lord Jesus Christ. I had no further evidence that my Irish friend received the divine gift, but having sowed the seed, I committed it to the care of the Great Husbandman until that day when all the sheaves will be gathered.

And now, my reader, have you received the gift of God? It has been offered to you freely? Neither priest nor Pope can sell it, nor, thank God, withhold it. Now take your Testament, Protestant or Catholic version, and read Rom. 6. 23; Rev. 22. 17. How, now will you treat God's gift?

### What is Truth?

#### I.

Truth is the conformity of thought or expression to the fact and reality of things.

When our conception of an object agrees with the reality of that object, the conception or thought is true, or the truth concerning that object. And when our expressions correctly represent our thought, those expressions are true. But when thought and expression do not correspond with reality, we say they are false or erroneous. Truth and falsehood, therefore, are not distinctions in the nature of things, but qualities only of thought and expression. For example—When we behold the moon in its brightness

and conceive it to be a self luminous plane body, our conception of it would be false; and so would be our language, if we should so describe it; that is, false with respect to the moon, although true with respect to our thought.

But if we conceive the moon to be a globular, opaque body, shining by reflected light, but still describing it as a plane, self luminous body, our conception would be true, but our expression would be false, both with respect to the moon and to our own thought.

The want of truth in our conceptions of things may arise from natural infirmity of mind, from inattention or from prejudice. Such error is culpable when we have not taken due care to be correctly informed on the subject. But when our expressions in language are not strictly in accordance with our conscious knowledge of truth, the falsehood is positively criminal.

Falsehood proceeding from inattention, prejudice or vanity may be harmless to others; but it is ever quite damaging to those that indulge in it, as it secures for them well merited and abiding contempt. But when falsehood is intentional, malignant or fraudulent, the expression of envy, malice or covetousness, it makes a base and abhorrent character.

Beside the multitude of instances of falsehood in all its offensive varieties in every day life, we may mention the noted cases of Gehazi and Ananias and Saphira, from which we may readily infer the estimation in which the vice of lying is held by the Divine Being; while among men, the want of an established character for strict, uni-



form, truthfulness, renders any pleasant and profitable intercourse with our fellows impossible.

## II.

And so, when we speak of the "Truth of the Gospel," we mean the statement of the facts of religion which God has revealed by His inspired prophets; and since those revealed facts are correctly recorded in the Holy Scripture, we say "the Bible is true."

And hence, when a sinner accepts the truth of the Gospel and acts upon it, he is made free from condemnation and ruin "by the truth."

And so, again, as our Blessed Lord is the author and source of all saving truth, we understand what He means when He says: "I am the Way, the Truth, and the Life."

From the preceding principles, it follows conclusively, 1. that the Church of Rome, teaching a system of religion which is not in accordance with the fact and reality of the Holy Scripture, is not the Church of God. 2. As the Pope usurps the authority and exercises the prerogatives of Christ, the system of Papism is anti Christ. 3. As the Church of Rome professes by her Sacraments, to regenerate and sanctify the human soul—a work which in the Gospel Church is effected only by the Holy Spirit—The system of Romanism is the great blasphemy against the Holy Ghost.

J. P. C.

## NEW PUBLICATIONS.

[All works noticed in these columns can be had at this office at Publishers' prices.]

ONE YEAR AT ST. MARGARET'S, OR GRACE Dabney's Experiment. By the Author of Aimee's Marriage. New York, Thomas Whittaker, Publisher. 342 pp., bound in cloth, price \$1.00.

This is the history of an American

convent as a school for Protestant children. In the Preface to this work it is said: "Having come to the knowledge of many things in connection with the education of Protestant children in Roman Catholic convents of our country, and beholding many hundreds of such children annually consigned to the care of those who are bound by every consideration of faith and policy to proselyte them, a sense of responsibility prompts the writer of this volume to offer a few facts for the consideration of those concerned. . . . Never before has the Roman Church put forth such efforts as it is now making to secure to itself control of our country, and with its usual consummate strategy it has seized on education, that great lever for many notions by which to effect its object. Shall Protestants prepare their children by such a training to assist in destroying those free institutions, civil and religious, which our forefathers framed?"

## AIMEE'S MARRIAGE.

One of our subscribers in St. Louis, a well known physician, writing April 8, 1891, says of this work: "I have read Aimee's Marriage with pleasure and profit. It is admirably well written; the narrative is very interesting and well sustained; it exhibits a thorough knowledge of the Gospel plan of salvation and clearly points out this and Rome's methods of justification, without being in any wise offensive in speech as too many controversial works are. I think it is a work calculated to do great good, and it is greatly needed in all our cities. Please send me another copy for circulation."

## PAPAL INFALLIBILITY A "PROTESTANT INVENTION."

REV. JOHN LEE'S EXPOSURE OF JESUITICAL SUPPRESSION.

## CONCLUSION.

THE *Northwestern Christian Advocate*, Jan. 21, 1891, gives the *Mirror* some severe, sharp and well-merited editorial home thrusts. Our Chicago contemporary makes every sentence tell. In what follows there is certainly no waste of words.

The *Mirror* states that Papal infallibility "had been universally regarded as a great truth by Catholics from the earliest ages of the Church," that "prior to 1870" it was "a matter of universal belief among Catholics." This statement of the polished *Mirror* is not true. A book purchased in a store under the shadow of the great Jesuit church of this city, the "complete and unabridged edition" of "Pope and Maguire's Celebrated Controversial Discussion," discredits the assertion of our contemporary. In this battle between two giants in the lecture-room of the Dublin institution April, 1827, "Infallibility" was discussed. The celebrated Daniel O'Connell was the Roman Catholic chairman. Father Maguire, in his reply to the Protestant clergyman, Rev. Richard T. P. Pope, says: "I may premise that the Pope's infallibility is not a doctrine of mine, nor of any Catholic;" repudiates "the infallibility of the Pope, which my learned adversary would cram down the throats of Catholics, *velint nolint*, as an article of Catholic faith;" declares, "I am opposed to the doctrine of the Pope's infallibility;" affirms, "No Catholic is bound to believe in the infallibility of the Pope; and I reassert that it does not form an article of Catholic

faith." Mr. Gladstone, in his volume, "The Vatican Decrees in their Bearing on Civil Allegiance," states that the "pastoral address to the clergy and laity of the Roman Catholic church in Ireland," issued by the Roman hierarchy of that country Jan. 25, 1826, contains a declaration from which he extracts the following: "They declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe that the Pope is infallible."

The proclamation of the dogma of infallibility, the *Mirror* asserts, "did not create a new belief," while the *Mirror's* best friend, Cardinal Gibbons, in the "Faith of Our Fathers," declares that it "did not create a new doctrine." The similarity in language between "did not create a new belief" and "did not create a new doctrine" is striking, indeed. Perhaps the *Mirror* sees a difference between "belief" and "doctrine." The *Mirror* considers the omission of this question and answer about Papal infallibility being "a Protestant invention," and "no article of Catholic faith," as "a slight change of contents." It admits that there is a change, but only "a slight change." It speaks of "the apparent discrepancy between the teachings of the old and revised editions of the work in question." Will the *Mirror* state whether an "apparent discrepancy" is a change, "a slight change," or no change? The *Mirror* pronounces "the presence and omission of the quoted question and answer in different editions of the mentioned publication" as a "wholly

insignificant fact." If so, why was it omitted? That Scotch Roman Catholic book seller did not deem it a "wholly insignificant fact," who, when in conversation with the Methodist Episcopal minister whom the *Mirror* calls "our esteemed correspondent," said, with great emphasis, as he gazed at the tell-tale page in both editions: "*That is exceedingly strange. It is deception. I will certainly write to the archbishop about it.*"

Since 1870 "this doctrine," the *Mirror* tells us, has been "an article of Catholic faith to be accepted under pain of heresy," and in the same breath asserts that "the fact upon which our correspondent lays so much stress" does not, in the remotest degree, imply a change of doctrine on the part of the Catholic Church. The *Mirror*, looking on in amazement at "our esteemed Methodist Episcopal friend" who "has detected the Catholic Church in the very act of altering or changing her doctrine," exclaims: "Our western brother instantly concludes that he has got the Roman Catholic Church in a corner." The *Northwestern* believes that the facts in the case fully warrant the "western brother" in reaching that conclusion.

These terrible blows both in the same week from "Brothers Buckley and Edwards," completely prostrate their luminous contemporary, the *Mirror*. The editor thus soliloquizes: "St. Peter and all the saints must have deserted me when I published that letter. What is the reason that I did not throw it into the waste-basket? Most assuredly, Buckley is right; Mr. Lee has me in a tight 'corner.' If Archbishops Croke and Walsh over there in Ireland had given more atten-

tion to the destruction of that *misérable* third edition of Keenan, and less to politics I would not now be, what I am, the laughing stock of the American press. I cannot stop now, and what to say puzzles me. I must, however, say something." The result of this soliloquy is that in the *Catholic Mirror*, January 31, 1891, appears a second editorial in which the editor bewails the fact that "several of our esteemed non-Catholic religious contemporaries find fault with our reasoning in an explanation recently furnished by the *Mirror* in an answer to a communication of Rev. Mr. Lee of the Methodist Episcopal body, calling our attention to certain changes in different editions of Keenan's *Controversial Catechism*," expresses surprise that "men as intellectually acute as our reverend editorial friends" shall "accuse the *Mirror* of resorting to 'flagrant sophisms,' and so forth, to evade the difficulty of Mr. Lee's inquiry," and reiterates the assertion that "the omission of the reference to the Catholic position on the question of infallibility, so often adverted to, was, as we said, of no significance whatever."

To this the *Northwestern Christian Advocate*, in its issue of February 11, 1891, most forcibly replies: If the omission of "the question and answer relating to Papal infallibility" was "of no significance whatever," we repeat the question, which we propounded to the *Mirror*, January 21, "Why was it omitted?" A question which our contemporary sees fit not to answer. The *Mirror* passes by in silence the reference we made to the declaration of Father Maguire: "No Catholic is bound to believe in the infallibility of

the Pope; and I reassert that it does not form an article of Catholic faith"—a declaration on page 57 of Pope and Maguire's celebrated controversial discussion, published by D. and J. Sadlier & Co., a New York Roman Catholic publishing house. Concerning the declaration of the Irish Roman Catholic hierarchy in January, 1826—that Papal infallibility was "not an article of Catholic faith," to which we also referred—the *Mirror* offers not a single word of explanation.

In reply to the statement: "Our esteemed contemporaries are unable to perceive that the only difficulty in the matter rests with themselves, and arises from their participation in the error of popular ignorance concerning the true nature of the Catholic doctrine of infallibility," the *Northwestern* reminds the *Mirror* that "among those who signed the American petition against infallibility were the following prelates: Purcell of Cincinnati, Kenrick of St. Louis, McCloskey of New York, Connolly of Halifax, Bayley of Newark, afterward archbishop of Baltimore," and then with telling effect, asks its luminous contemporary: Will the *Mirror* assert concerning these American bishops that their "only difficulty in the matter rested with themselves and arose from their participation in the error of popular ignorance concerning the true nature of the Catholic doctrine of infallibility?"

The *Northwestern* knows how to meet a professed surprise with a real surprise. The *Mirror* exclaims: "Even Protestants of as much general intelligence as Bros. Buckley and Edwards appear to be unable to grasp the substance of this teaching," and in reply to this exclamation, the *Northwestern*

asks two questions: Is the *Mirror* prepared to assert that when the present Roman Catholic Archbishop of St. Louis, Archbishop Kenrick, published in Naples, in 1870, during the sitting of the Vatican council, a strong argument against infallibility, that he was "unable to grasp the substance of this teaching?" Does the *Mirror* assert that the late Roman Catholic Archbishop of Cincinnati, Purcell, was "unable to grasp the substance of this teaching," when he said in a letter published in the Cincinnati *Commercial*, May 22, 1870, that he and "several of his colleagues in the episcopate" "believe that ecclesiastical history, the history of the Popes, the history of the Councils, and tradition of the Church are not in harmony with the new dogma, and that is why we believe that it is very inopportune to wish to define as an article of faith an opinion which appears to us to lack a solid foundation in Scripture and tradition, while it is contradicted by many irrefragable monuments?"

The *Northwestern* quietly observes: To Archbishop Purcell and several of the American bishops, the infallibility "opinion" appeared "to lack a solid foundation in Scripture;" but "to the Catholic mind" the *Mirror* says "it is a perfectly plain and logical deduction from the Scriptural teaching," and then asks the *Mirror* two more questions: Since infallibility, according to the judgment of these bishops, was not "a perfectly plain and logical deduction from Scriptural teaching," what kind of a "mind," in the judgment of our brilliant contemporary, had these overseers of the Latin Church? Was it a Protestant or Roman "Catholic mind?"

"A word to the wise," said Solomon, "is sufficient," and the *Northwestern* wishing to test whether the *Mirror* had from adversity become "wise" kindly counsels its contemporary thus: Will the *Mirror* take the advice of the *Northwestern*, one of its "esteemed non-Catholic religious contemporaries," and say nothing more about infallibility? and then truthfully states: It is in trouble. It will get into still greater trouble when its issue of January 31, 1891, reaches Rome and Leo XIII. reads that "the Catholic Church never pretended that the Pope is infallible in his acts and commands." The *Northwestern Christian Advocate* of March 11, 1891, states: "The *Catholic Mirror* has sensibly concluded to take our advice and say nothing more about infallibility," and then concerning its contemporary very correctly observes: No surprise need be occasioned because it published Rev. John Lee's letter. The truth, however, is that it was in "a strait betwixt two" when it received the communication from the Methodist minister to whom it applies the endearing terms "Brother Lee" and "Our esteemed Methodist Episcopal friend." It reached the conclusion that if this letter were rejected it would be published elsewhere, and decided that the best thing to do, under the circumstances, was to publish the letter and then editorially endeavor to convince its readers and the American press that the omission of the question and answer about Papal infallibility, being "a Protestant invention" from the edition of Keenan's "Controversial Catechism," issued after 1870, was a "wholly insignificant fact."

The *Mirror* after painfully reflecting

upon, the truthful utterances of its Chicago and New York contemporaries—"It is in trouble," and "Mr. Lee has put the *Catholic Mirror* and the religious body which it represents in a corner"—will certainly, if it takes the advice of THE CONVERTED CATHOLIC, decide to publish no more letters concerning Keenan's Catechism nor write editorials on Papal Infallibility.

## RELIGIOUS PERSECUTION

BY REV. JOHN LEE, A. M., B. D.

83 pages; price 25 cents.

The New York *Tribune*, July 3, 1886, published a letter from Cardinal Manning in which he said there was no danger of religious persecution of the Protestants of Ireland if they should be handed over to the rule of the Parnellites. In this pamphlet Mr. Lee shows what the Irish bishops and priests would do with Home Rule, or, rather, Rome rule, in Ireland. The following notices of the press show the character and usefulness of this pamphlet:

The Chicago *Lever*: "Mr. Lee has the instinct and patient investigation of the true historical writer. Every statement is fortified by reference to volume, page and edition."

The Dublin *Christian Irishman*: "The Cardinal does not stop at trifles, but he has met his match in the Rev. John Lee."

Bishop A. C. Coxe, D. D. (Protestant Episcopal), of Western New York: "Most useful publication; a *logical sequel* to 'Our Country' by Josiah Strong."

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## OUR SCARLET PRINCE.

BY RAY ASTER. AUTHOR OF "PAUL ERRINGTON," "THE AMERICAN CARDINAL," ETC

## CHAPTER III.

## PRINCE.

WHILE the other members of the party were conversing in the library, Paul Errington stood before the lamp with a book in his hand. He was studying a face. What was expressed by those features? In them was a blending of races, Ireland and America are visible in the picture, and beneath both gleams the scarlet of Italy. Painted on the same countenance are irreconcilable opposites. Creed and country, citizen and ecclesiastic struggle together. Always the face shows the man. Birth, education, pursuit, religion leave their trace; and flashing thought and vanishing emotion write the soul on the feature. Paul Errington gazed long and intently on the face of our SCARLET PRINCE. He was reading the books of the Prelate in the light of his countenance, seeking to penetrate the purpose of a spirit, not profound but subtle, and speculating on the influence it would excite on the future of the Republic. In the midst of his meditations Errington exclaimed to his friends.

"Two things puzzle me in this book. The face of its author and its title. My opinions of his countenance I will keep to myself, but I propose that we now examine what he means by 'OUR CHRISTIAN HERITAGE.'"

"The book is harmless in itself," remarked General Preston. "It indicates in the author neither profundity of intellect, nor of learning, but polished education and extensive reading. He has no grasp on his times.

In his style he is pure, pleasing and cultured. Mingling in the volume are the fluency of the Irishman and the dash of the American. I should say that the writer began his education in a public school and ended it in the Roman Propaganda. Evidently his book is an accommodation to Protestantism which he seeks to please and propitiate in the interest of the Catholic Communion."

"My brain has been set in a whirl by comparing the volume now before us with the other works of his Eminence," cried Emilie Errington. "I am dizzy with amazement as if I had been looking on the face of a man in which one cheek was red as blood and the other white as snow."

"And my puzzle is when I contrast the writings of our cardinal in America with works of his church I have studied in Rome," said Mary Preston. "I see as much difference as between a white marble statue of Jupiter and that black image of Jew-Peter in the great cathedral."

"I must don my judicial gown" interrupted Judge Leverett, "and if allowable, I would increase my dignity by an English wig. Avoid small issues, and personal allusions and insinuations! Keep to the point before us! We will best understand our cardinal by examining the title of his book—'OUR CHRISTIAN HERITAGE.'"

"Judge, you always hit the nail," exclaimed General Preston. "Where we miss, you are sure. You were born for the bench and will guide us through ecclesiastic mazes into light.



What does his Eminence mean in his title by 'Christian'?"

"That's the point!" cried Errington. "We must turn from flower and fragrance in the 'Heritage,' which is a garden for Protestants to other works of our Prince sharp with Roman thorns. Mary, read in the place I marked in his catechism."

"His Eminence says," replied Mrs. Preston, "that the church teaches infallibly where it speaks 'through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.'"

Mrs. Errington followed by reading from the "Faith of our Fathers."

"The council of the Vatican in promulgating in 1870, the Pope's infallibility did not create a new doctrine, but confirmed an old one."

"Here," resumed Paul Errington, "his Eminence approved Papal Infallibility as expressed in the Vatican decree. *But that decree placed under anathema all by whom it was rejected.* It curses every human being outside the pale of Rome. Our cardinal esteems no man a Christian who is not a Catholic. He styles us *brethren* and yet condemns us to eternal torment."

"Pio Nono declared each Pope infallible," added General Preston. "Hence Boniface VIII was infallible, and infallible his Bull Unam Sanctam which pronounces salvation impossible to all who do not acknowledge the Pope of Rome. This is the true 'Heritage' of our SCARLET PRINCE and the 'Faith of his Fathers.'"

"Here!" burst forth Emilie Errington. "Here!" she repeated, while her pale face glowed and her dark eye sparkled, "I have made a discovery.

Judge; you told me that this Roman catechism was approved by our American Cardinal. Hear what it says: 'Have Protestants faith in Christ? They never had. What will Christ say to them on the day of judgment? I know you not because you never knew me. What follows from this? That they die in their sins and are damned.'"

"You have settled the point, Mrs. Errington," said Judge Leverett. "Infallible anathema is no abstraction with his Eminence. In the Papal curse he includes more than fifty millions of American citizens. He pronounces their faith false and their doom damnation. Do oil and honey flow through his 'Christian Heritage?' In his 'Roman Catechism' we have fire and worm for Protestants. His books are different as Paradise from Pandemonium."

"Let us test our SCARLET PRINCE by wedlock," interrupted Paul Errington. "I turn to his catechism. He says: 'The church does forbid the marriage of Catholics with persons of a different religion.' Between Romanists and Protestants what a social barrier! Sons and daughters of American citizens separated at the altar under anathema! Homes in our republic apart like islands in solitary oceans! And this the decree of the church! His Eminence, with sweet words, would delude us into the belief that we are sharers of his 'Christian Heritage,' while he knows we have no more part in it than in his heaven whose gate he bars against us in his catechism."

"Nor will he educate with us," added General Preston. "He would run a wall through our public schools.



Our children he treats as if infectious with heretical poison. Anathemas he hurls against us, and then would tax us to educate his Catholic boys and girls in the principles which makes them believe in his anathemas. Protestant money he claims to fetter our Protestant Bible. We must pay those who teach what we loathe, and perpetuate our own everlasting curse. Race and color separate us from China and Africa by no barrier like that erected by our SCARLET PRINCE, between us and the 'Christian Heritage' he invests with such charms to win America."

"The cloud is black," said Judge Leverett with a deep gloom on his face. "And it is full of lightnings. Pope and Bible must war. Our SCARLET PRINCE would gild the midnight, and hush the thunder. Yet as he will not marry with us, and will not educate with us, so he will not bury with us. Fifty millions of American citizens have no more title to a grave in one of his cemeteries than a dog or a hyena. His curse is on our bones. Race and color! What are these? Distinctions time will dissolve. But between us and him his Roman Eminence draws the line for eternity. 'Christian Heritage!' How can we have place in his fold and not in his graveyard? We must judge him not by *one* book but by *all* his works. His Protestant roses cannot hide his papal briars."

"He quotes our poets," continued Paul Errington; "they are under his anathema. He lauds our scientists; they are under his anathema. He extols our revolutionary heroes; they are under his anathema. Our cooks, our coachmen and our saloonists—

whose lives we know—Celt and Italian and Bohemian—believing in the Pope are absolved and anointed and sacred, while our Christian scholars and statesmen, our poets and orators and divines—men and women filling the world with the fragrance of genius and piety, yet—rejecting the Vatican decree—by denying the supremacy and infallibility of a Roman pontiff, however infamous—are under his anathema for time and eternity. Jesus said: 'Believe in me and be saved.' The Pope cries—'believe not in me and be damned.'"

"Amazing infatuation of humanity!" exclaimed Judge Leverett powerfully affected. "Mortals in conclave elect a wrinkled and tottering man of dust—robe him, crown him, set him on the altar, throne him, and adore him, and he proclaims that all refusing him as sovereign ecclesiastical ruler and infallible scriptural interpreter, will be hurled to the doom of the fire and worm everlasting. And millions on his word receive his creed! Instead of salvation through faith in the Divine Christ, America is threatened with damnation for rejecting an Italian Pope. Oh! my country, land of my ancestors, hope of the nations, bought by the blood of our fathers, and dearer than life to our sons—Republic, born in religion and sacred to liberty and founded on the Bible—is thy part in such a 'Christian Heritage?' A battle is near, of ideas, not of swords! Our last choice is between a man-priest, as head at Rome, and a God-Saviour, the head of His universe."

"I am prepared," said General Preston, "to state how this book of our exotic prince prelate with his celtic face and Roman scarlet strikes me,

after full and fair examination. A vision passes across my mind. I behold a vessel, costly and splendid. Sails are spread and flags are flying, while on deck, amid odors and music and his kneeling subjects, I see enthroned our SCARLET PRINCE. Now in conspicuous red I read the name of this foreign ship. Inscribed on prow and floating on banner, the crimson words 'Our Christian Heritage!' Around smile smooth seas and above glow brilliant skies. Alas, another scene! Darkening over the ocean, and around the ship, I see a billion of struggling mortals under Papal curse—Russia's Czar, Germany's Kaiser, England's Queen, America's President—with them, earth's best and wisest and noblest, sinking together into the abyss, beneath the millstones of Rome's pontifical anathemas."

"My dear General," resumed Judge Leverett, "You show the fire of a Southern advocate. I must not be borne away by your oratory. My cool Puritan blood I must keep free from flame. And I am now ready to pronounce judicially that our SCARLET PRINCE in his other works and by his church, standards, excludes us from his 'Christian Heritage.' High as from hell to heaven he builds his wall between Catholics and Protestants. We cannot fly over on the wings of his soft and soaring words. But if his 'Heritage' embrace only Papists, he is confronted with an historical difficulty, that also divides it from American citizens. Protestants settled New York, Protestants settled Pennsylvania, Protestants settled Virginia, Protestant settled Delaware, the Carolinas and Georgia. Of the thirteen colonies Maryland alone was Roman Catholic,

and, with but one exception, as I believe, the declaration was signed by Protestants. In overwhelming numbers Protestants composed the rank and file of our revolutionary armies, fought our liberties to victory, formed our constitution and organized our Republic. *Our Christian Heritage* is therefore a Protestant Heritage. However kind the wish and word of our SCARLET PRINCE, he cannot unite us by the mere title of his book. Under the pronoun 'OUR' he might as well try to ally black and white, night and day, good and evil, truth and falsehood. From *his* 'Christian Heritage' we are separated by the anathemas of his Popes, and from *our* 'Christian Heritage' he is separated by the facts of history. I must therefore pronounce his book an impossibility and its title a misnomer."

[TO BE CONTINUED.]

### Confession and Absolution.

In the course of a sermon recently preached in St. Anne's Roman Catholic Chapel, Sutton, St. Helen, Lancashire, the Rev. Father Celestine is reported to have quoted with approval the following startling statement regarding Auricular Confession: As sure as God is God we, His creatures, shall never see Him nor enjoy that kingdom which He has made for us, unless we seek His forgiveness at the tribunal of penance." If this be true, Protestants will never enter heaven. And yet they have a real "tribunal of penance" to resort to, the Mercy Seat, and their Father Confessor is the Lord Jesus Christ, who is ever ready to hear the confessions of His people and to give them absolution.—*English Churchman*, April 23, 1891.

## THE RENAISSANCE AND THE REFORMATION.

BY REV. PHILIP SCHAFF, D D., LL. D.

WE give a large portion of the learned address prepared by Dr. Schaff, Honorary Foreign Secretary of the Evangelical Alliance for the United States, and read at the Conference of the Evangelical Alliance at Florence, Italy, April, 1891:

Renaissance and Reformation are significant words for two kindred, yet distinct, movements of history: the one closes the middle ages, the other opens the modern age. Both are not simply past events, but living forces which control our civilization, and have not yet finished their mission. Renaissance, Reformation, Reaction, Revolution, Reconstruction, are the links in the chain of modern history.

The Renaissance was a revival of classical culture, the Reformation a revival of primitive Christianity. The former was an intellectual and æsthetic movement, the latter a moral and religious movement. The Renaissance drew its inspiration from the poets and philosophers of ancient Greece and Rome: the Reformation from the apostles and evangelists. The Renaissance aimed at the development of the natural man: the Reformation at the renewal of the spiritual man. The Renaissance looked down upon earth; the Reformation looked up to heaven. The Renaissance is the work of Italy; the Reformation is the work of Germany and Switzerland. The Renaissance prepared the way for the Reformation and furnished the necessary intellectual equipment for it. Erasmus and Reuchlin, Melancthon and Zwingli are the connecting links of the two movements.

## THE RENAISSANCE.

The Renaissance was born in Florence. It began with Dante, the greatest son of Florence and the greatest Italian poet. His power extends over the civilized world, and is growing with the advancing years. His "*Divina Commedia*," conceived in the year 1300—noted for the first Papal jubilee—is a mirror of the moral universe viewed from the standpoint of eternity; a cathedral of immortal spirits, a glorification of the Christian religion, and a judgment on the corruptions of the secularized Church and Papacy of the age.

He stands on the transition between the middle ages and modern time. He broke the monopoly of the clergy for learning and of the Latin as the organ of scholarship. He proved that a layman may be a statesman and poet, and that the *lingua toscana* may give expression to the deepest thoughts and emotions, as well as the language of Virgil and Cicero. He proves, that one may be a good Catholic Christian, and yet call for a thorough reformation. If he had lived in the fifteenth century he would have sympathized with Savonarola; in the sixteenth he would have gone half way with Luther and Calvin; in the nineteenth he would advocate the unity of Italy and the separation of religion and politics, of Church and State, on the basis of equal freedom and independence for both in their different spheres.

In the fifteenth century the enthusiasm for classical literature and humanistic culture spread with irresistible force through all the cities of

Italy, and even crossed the Alps as far north as Poland and as far west as England and Scotland. The discovery of the classics was the revolution of a long-forgotten civilization, and created as much sensation in the fifteenth century as the discovery of the hieroglyphics and cuneiform inscriptions and the excavations of Troy and Mycenæ in our age. About the same time the art of printing was invented in Germany and soon spread over all Italy to give wings to thought and to preserve literature from another relapse into barbarism.

But a man is a moral and spiritual as well as an intellectual and æsthetic being. Many of the humanists and artists of Italy were different or secretly hostile to religion, while outwardly conforming to its ritual. Not a few were pagans at heart and disciples of Zeno and Epicurus rather than of Peter and Paul. They substituted the worship of beauty for the worship of holiness. Savonarola, undazzled by the splendor of Lorenzo's reign, preached with prophetic zeal from the pulpit of San Marco the necessity of a moral reformation, but was publicly burned on the Piazza della Signoria.

The corruption centred at the metropolis of Christendom and culminated in the highest dignitaries of the Church. Pope Alexander Borgia practised vice as an art and turned the Vatican into a den of prostitution and murder. Julius II. was a warrior rather than a churchman. Leo X. delighted in the chase and in comedies more than in the duties of his high office, and although his saying about "the profitable fable of Christ" is probably a myth, it characterizes the skeptical atmosphere of the Vatican at that time.

When Erasmus, as the literary monarch of his age, visited Rome in 1508 he was charmed with her culture and refinement, her freedom of discourse, the honeyed conversation of her scholars and the magnificence of her arts, but at the same time shocked by "the abominable blasphemies" uttered by priestly lips at the Papal court. And when Luther four years later, went to Rome as an humble monk and pilgrim he visited the tombs of the apostles and martyrs and climbed up the Scala Santa on his knees, but was horrified by the sight of the prevailing worldliness, frivolity and ill-disguised infidelity of priests, who hurried through the mass and were heard to say over the consecrated elements: "Panis es, panis manebis; vinum es, vinum manebis." ("Bread thou art, bread thou wilt continue; wine thou art, wine thou wilt continue.") Machiavelli, the great statesman and historian of Florence, asserts from his own observation that "in proportion as we approach nearer the Roman Church we find less piety," and that "owing to the bad example of the Papal court, Italy has lost all piety and religion, whence follow infinite troubles and disorders." Guicciardini, another distinguished historian of Florence, who was secretary and Vice-Regent of the Medicean Popes, makes in his "Aphorisms" (1529) the startling confession: "My position at the court of several Popes has compelled me to desire their aggrandizement for the sake of my own profit. Otherwise I would have loved Martin Luther myself, not that I might break loose from the laws which Christianity, as it is usually understood and explained, lays upon us, but that I might see that horde of vil-

lains [*questa caterva di scellerati*] reduced within due limits, and forced to live either without vices or without power." We have even the contemporary testimony of a Pope, Adrian VI., a Dutchman, who was elected after Leo X. as a reforming Pope, but reigned less than two years (from January 9, 1522, to September 14, 1523). He admitted through his legate, Francesco Chieregati, at the Diet of Nurnberg, March, 1522, "that for some time many abominations, abuses and violations of rights have taken place in the Holy See; and that all things have been perverted into bad. From the head the corruption has passed to the limbs, from Pope to prelates; we have all gone astray, there is none that doeth good; no, not one."

Who can doubt, in view of these contemporary testimonies of competent observers and judges, the necessity of a Reformation?

#### THE REFORMATION.

The Reformation began during the pontificate of the last Pope of the Renaissance, who was a cultivated pagan and fairly represented the secularization of the Church, which from a kingdom of heaven had become a kingdom of this world. It was at first an indignant protest against the sale of indulgences, which degraded religion to an article of merchandise; as had been done by the profane traffickers in the temple at Jerusalem whom the Saviour expelled at the beginning of his public ministry. Leo X. condemned Luther, and the monk answered by burning the Pope's bull. This was the fiery signal of separation. Since that time western Christendom has been divided into two hostile armies.

The Reformation was neither a

revolution which destroys but cannot build up, nor a reaction which restores a former state of things without vitality and permanency. It had a positive and a negative side. It was constructive as well as destructive, conservative as well as progressive. It emancipated the half of Europe from the spiritual tyranny of the Papacy, and cleared away the rubbish of mediæval traditions, which obscured and "made void the Word of God," like the rabbinical traditions of old (Matt. 15: 6.), and obstructed the access to Christ, the only mediator between God and man. It brought every believer into direct communion with Christ and his word. This of itself is an inestimable blessing which can never be surrendered.

The Reformation kindled an unbounded enthusiasm for primitive Christianity; it produced the most faithful and idiomatic versions of the Scripture—German, Dutch, and English—which occupy the position of first classics in modern literature; it enriched worship with a treasury of hymns of faith and praise which are a perennial fountain of edification and comfort. It taught the supremacy of the Bible in matters of faith and practice, justification by a living and ever active faith, and the general priesthood of believers. It secured liberty of conscience and private judgment, which by legitimate development led gradually to full liberty of conscience and public worship within the limits of public order and peace. Protestantism has been a propelling force in modern history and a stimulus to every progress in theology, philosophy, science, and politics.

The Reformation was so deeply

rooted in the necessities of the church, and was so thoroughly prepared, that it broke out almost simultaneously in different countries, and marched with irresistible force through Germany, Switzerland, France, Holland, Scandinavia, England and Scotland. It was making progress even in Italy and Spain till the middle of the sixteenth century. Pope Paul IV. is reported by Onuphrius to have declared that the only firm support of the Papacy in Italy was the Inquisition with its prisons and funeral piles.

Some distinguished scholars and orators of Italy, as Bernardino Ochino of Siena, Pietro Martire Vermigli of Florence, and Pierpaolo Vergerio, Bishop of Capo d'Istria and nuncio of two Popes, renounced Romanism, and had to flee from the Inquisition. Others who occupied the highest positions, like Cardinals Sadoletto, Contarini, Morone, Reignald Pole, favored at least a moral reform, and came very near the fundamental evangelical doctrines of the supremacy of the Bible and justification by faith. That remarkable little *Trattato utilissimo del beneficio di Giesu Cristo*, the work of a monk of Naples, Don Benedetto of Mantova (a pupil of the Spanish nobleman Valdes), and the poet Flaminio of Imola, teaches the Pauline doctrine of justification by faith and the union of the soul with Christ, as clearly and strongly as the writings of Luther, and was spread in many thousands of copies throughout Italy. It was first printed at Venice, 1540, and burned at Naples in 1553.

The Counter-Reformation and the Inquisition extinguished the rising flame of the Reformation in Italy, and at the same time sounded the knell of

the Renaissance by charging it with immorality and irreligion. The last representative of the philosophical Renaissance was condemned as a heretic, and burnt on the Campo de Fiore at Rome, but on the same spot the friends of liberty of thought and speech erected a statue to Giordano Bruno in 1889, 300 years after his death. What a change! The Renaissance has risen from the dead, and is as strong in Italy now as it was four centuries ago. Yet it is stronger and more widely spread among educated men and women who will not go back from the light of the nineteenth century to the ignorance and superstition of the dark ages.

#### ITALY AND THE FUTURE.

By repudiating the Renaissance and burning the Reformation Italy and Spain lost their front rank among the nations of Europe and reaped the revolution as a chronic disease. In the sixteenth century Italy was the most civilized country and Spain the most powerful monarchy in Europe, while Prussia and England were far behind them and just emerging from the semi-barbarism of the dark ages. Now the case is reversed. The same change has taken place in America; the United States and Canada, which are Protestant to the backbone, have far outstripped the older Catholic settlements of Central and South America.

But in our age Italy has made vast progress and undergone a political and social regeneration. She has achieved the incalculable temporal blessing of national unity and independence in spite of the protest and obstruction of the Papal hierarchy, which finds it more easy to rule Italy divided than Italy united, according to the maxim, *Divide et Impera*.



The unification and emancipation of Italy and Germany from the selfish misgovernment of petty tyrants are among the greatest events in the nineteenth century. Many of us remember the time when none but Roman churches were allowed within the walls of Rome, when Protestant Bibles were confiscated at the Custom House and when the Madiai family was put in prison at Florence for the innocent crime of holding meetings for prayer and reading the Holy Scriptures! Now religious liberty is established throughout the kingdom of Italy as fully and firmly, we may say, as in England and North America. It was the great Italian statesman, Cavour, who spoke the winged words, "A free Church in a free State," as the key to the solution of the vexed question of the relation between the ecclesiastical and civil powers. It is true, the *Statuto fondamentale* of March, 1848, which has since 1870 become the law of all Italy, still recognizes the Roman Catholic Church as the sole religion of the State (*la sola religione del Stato*), and gives only toleration to other existing modes of worship (*gli altri culti ora esistenti sono tollerati conformamente alle leggi*); but, in point of fact, toleration has become liberty, which is an inalienable right and cannot be taken away. A return to the ages of persecution for conscience sake in Italy is impossible. The Papal Syllabus of 1864, which declares war against civil and religious liberty, is an anachronism and about as effective as a bull against the motion of the earth, which "still moves."

What will be the next chapter in the history of Italy? Will she complete her political reform by a religious revival and ecclesiastical reconstruction?

No mortal eye can penetrate the future, but one thing is certain, revolutions never go backward. The past cannot be undone. History, although it does not move in a straight line, is yet moving forward, like a sailing vessel, now turning to the right, now to the left, according to the wind, and is steadily advancing toward the destined harbor. For God is the unerring Captain of the ship and makes winds and waves the servants of His will.

The Liberals of Italy are dissatisfied with the Church of their ancestors and have no leaning to the sect of foreigners, but they are not on that account destitute of religion. They have a religion of their own which will kindle into a flame of enthusiasm when the Spirit of God, through some inspired prophets, shall blow the breath of life into the dry bones and clothe them with flesh and blood.

The Bible, as containing the Word of God, is and must remain the supreme rule of faith; the Church of God is and will remain the guardian, propagator and expounder of the Bible; reason, the greatest natural gift of God to man, is the organ by which alone we can understand and appropriate the teaching of the Bible and the Church. These are the ways which lead us to God, who is the source of truth. In this threefold light every man must decide for himself what to believe and how to live according to his conscientious conviction and personal experience. This is the awful responsibility which God has laid upon every rational being made in His image. "Let each man be fully assured in his own mind" (Rom. 14 : 5). "Prove all things; hold fast that which is good" (1 Thess. 5 : 21).



## THE DUTY OF PROTESTANTS IN ITALY.

Evangelical religion has now fair play in Italy, and numbers, in a population of thirty millions, about sixty thousand professors, including the foreign, nominal residents. In Rome and in Florence alone, there are about a dozen Protestant congregations representing nearly as many denominations. Two of these denominations are of native growth (the Waldensian, which is by far the strongest of all, and the Chiesa Libera); the others are of foreign importation and chiefly supported by friends in England and the United States. They all do good in their respective fields of labor, and far be it from us to underrate their usefulness on account of their numerical weakness. The kingdom of heaven itself began as small as a mustard seed, and Paul, when a prisoner in Rome, was mightier than Nero on the throne.

At the same time we should not be blind to the danger of the centrifugal tendency of Protestantism to excessive individualism and division, which hinders its progress among Catholics brought up in the tradition of a centralized church organization, and unable to discern the essential spiritual unity which underlies the variety of external forms.

There must be liberty in non-essentials, but there ought to be unity in essentials, and charity in all things. Liberty we have as much as we desire, and divisions only too many. Unity and charity are the greatest needs and necessary conditions of success for evangelical missions in any country.

Let the various denominations come to an understanding, which will prevent jealousy, unnecessary collision and unholy rivalry, and enable them

to present a united front to the common foe. Let them remember that in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature and faith operative in love. Why then should we be kept apart by minor questions of episcopacy or presbytery, presbytery or independency, immersion or sprinkling, or even by doctrinal differences which, in the polemic and scholastic age of Protestantism, roused the scandalous feuds between Lutherans and Calvinists, Calvinists and Arminians, and made the best men pray for deliverance from "the fury of the theologians." The best way of refuting error is to preach the positive truth. *Verum est index sui et falsi*. The noblest and surest way of converting an enemy is to show him the love whereby Christ has loved and saved us.

If St. Paul had insulted the Greek philosophers on the Areopagus by calling them idolaters he would not have made any converts; but with a master-stroke of Christian courtesy and gentlemanly oratory he addressed them as "over-religious," who "unknowingly" or unconsciously worshipped "the unknown God" whom he came to reveal to them.

Oh! for a pentecostal effusion of the spirit of love which is better than speaking with the tongues of men and angels, better than the gift of prophecy, greater even and more enduring than faith and hope. The deepest and strongest tendencies of our age, which by its wonderful inventions almost obliterate the distance of time and space and brings the ends of the earth into instantaneous connection, is not toward division, but toward reunion. A

task as great as the conversion of the world, and apparently as impossible. But all things are possible with God Almighty. He has great surprises for us in store—reformations purer, deeper, broader, than that of Luther and Calvin; yea, penticosts with more flaming tongues than that of Jerusalem. His wisdom and love will bind together what the folly of men has put asunder. He will heal the wounds of Christendom and melt the hearts of the churches in the sorrow of a common repentance and in the joy of a common forgiveness, and bring once more a beautiful cosmos out of chaos as in the days of creation. The creeds of the militant churches will be merged into the one creed of Christ, who is the Prince of Peace and the divine concord of all human discords. There must and will be one flock and one Shepherd as sure as Christ, who promised it, is the truth. The sacerdotal prayer must and will be fulfilled: "I in them and Thou in Me, that they may be perfected into one; that the world may know that Thou hast sent Me, and lovedst them even as Thou lovedst Me."

#### Significance of the Conference.

This Evangelical Alliance Conference marked an epoch in the history of modern religious progress. When the Evangelical Alliance was formed in 1846, there was no liberty in Italy outside the little Kingdom of Piedmont. The Grand Duke of Tuscany ruled in Florence, the notorious Bomba sat on the throne of Naples, the fair plains of Lombardy were held in the iron grasp of Austria, and the States of the Church lay under the blighting authority of the Popes, and

their power was supported by all the might of Imperial France. Nothing in human estimation could have seemed more hopeless. Nevertheless, in and outside of Italy Christian men and women were patiently endeavoring to introduce the Word of Life. They did so in the face of the gravest peril. To possess a Bible was a penal offence. To attend a prayer meeting involved imprisonment. Much however, was done in a quiet way. A Bible depot was established in Malta, and a special title was invented for the bales of books which from time to time were carried across the frontier. What a revolution have the last forty years accomplished in this interesting land! It has been so vast, so thorough, so manifold in its results. Who can fail to see in it the hand of God? Every despot has been dethroned, and under the house of Savoy, Italy is now politically free from the Alps to the Adriatic.

Twenty nationalities were represented at the Conference, the majority being naturally Italians. One hundred and sixty pastors and evangelists were present from all parts of Italy. Large numbers, including some of their most eminent men, attended from France, Germany, Switzerland, and the United States. Brethren were also present from Spain, Greece, Austria, Denmark, Russia, as well as from various departments of the mission field.

One of the most remarkable of the addresses was delivered by Dr. Mariano, Professor in the University of Naples. He had been a Roman Catholic, but had abandoned the system and was there to testify to his faith in Christ.

## PUBLICATION NOTES.

The request for the renewal of subscriptions which we made last month has been answered by a *few*, and we hope the *many* who have not yet paid for this year will heed this additional request. If all who have not sent their subscriptions for this year would do so now, we could get the chapel of "Christ's Mission" ready for immediate use. But they are so slow!

## EIGHT MONTHS FOR FIFTY CENTS.

THE CONVERTED CATHOLIC will be sent to new subscribers from May until the end of this year for fifty cents. We will send a copy of the "Life and Labors of C. H. Spurgeon" free to any one who will send us ten new subscribers at this rate. This is an opportunity that we hope our old subscribers who desire to send it to their friends at a trifling cost will not neglect. Fifty cents for eight months is a small amount for such reading on timely and important topics as this magazine regularly contains. Let all our friends interest themselves in spreading broadcast the good things we lay before them every month. If each one would send us some new subscribers at this rate great good would be accomplished.

## KIND WORDS.

From the *Evangelist*, New York, March 5, 1891:

THE CONVERTED CATHOLIC is edited by Rev. James A. O'Connor. Father O'Connor himself a converted Catholic, and earnestly concerned for the spiritual welfare of those of his former faith, publishes this periodical in the interests of the cause. It is very well adapted for its purpose.

From the *Christian Advocate*, Detroit, Mich.:

THE CONVERTED CATHOLIC is issued monthly by Rev. James A. O'Connor, 142 West Twenty-first street, New York, and has many good things on the special subjects it might be expected to deal with.

From the *Irish Christian Advocate*, April 17, 1890:

THE CONVERTED CATHOLIC is a very interesting publication. It is edited by an ex-Roman Catholic priest, Rev. James A. O'Connor, and gives much information as to the progress of evangelical doctrines and principles among Roman Catholics in America and elsewhere.

## THE HISTORIC EPISCOPATE

The late Dr. Howard Crosby in a note to Rev. Mason Gallagher said:

"My Dear Brother Gallagher: You have rendered most essential service to the cause of truth in your scholarly and expansive treatise on the "True Historic Episcopate." I thank you for your kind gift of a copy.

Yours very truly,

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